THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye. when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—MATT. 5: 10-12.

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THE HAWAIIAN MISSION.

BY PRESIDENT SAMUEL E. WOOLLEY, OF THE HAWAIIAN MISSION.

THE Hawaiian, or Sandwich Islands, as they are commonly known, are a small group of twelve islands, eight of which are inhabited. They are situate 2,100 miles south west from San Francisco and cover an area of 4,127,360 square acres. They are of volcanic and coral formation, and are very picturesque and beautiful, being covered with all kinds of tropical plants, grasses and trees, both forest trees and fruit trees. None of the former are of great value except for fuel, as the extensive sandal wood forests have long since been cut out and shipped to China. The fruit trees are the cocoanut, banana, orange, lime, breadfruit, paw paw or custard fruit, and ohia or native apple. The oranges and bananas are of very superior flavor. Bananas are exported in large quantities to the mainland, and are in great demand. Sugar and rice are raised extensively, the former by the whites, who have here some of the largest sugar mills in the world. The rice is cultivated by Chinese. There were over 718,000,000 pounds of sugar produced on the Islands last year; hence it is considered the main support of the people. Much of the labor used to produce this sugar is Asiatic. Most if not all the rice is consumed here, and some rice is imported from Japan and the United States. There are also many cattle and sheep ranches, which occupy many thousands of acres good for nothing else. Small farming is being considered, and inducements are being held out to families on the mainland to come and settle, some having

already availed themselves of the opportunities offered. Reports have it that they are making a success of the venture. All kinds of vegetables do well, the sweet potatoes being equal to those of Arizona in size. To give an idea of the fertility of some of the soils, there have been and are being raised fifteen tons of sugar (sacked) from one acre, not only upon one special acre, but upon each acre of plats of fifty and a hundred acres each. Coffee is grown in some of the districts. It is said to be of the best quality and demands a high price. The pineapples grown here are very delicious, and are an article of export. Chicle is now being grown very extensively, and will soon become an article of export of very fine quality, and promises to yet become one of the great resources of this wealthy country.

The last census taken showed a population of 154,000, divided as follows: Hawaiians, 54,140; whites, 12,749; Chinese, 25,767; Japanese, 61,111; Negroes, 233. There are now a few Porto Ricans. The greater part of the foods consumed by these people are brought from the mainland, hence the shipping is an important feature. Honolulu is the principal city. It is a place of natural beauty, and is an ideal tourist resort, as it is up to date with its fine street car service, elegant hotels and pleasure resorts, sea-bathing, etc. When we speak of the Islands as the "Paradise of the Pacific," we are not in the least over-rating them. The temperature is very even, ranging from 59 to 85 degrees Farenheit. There are no wild animals or reptiles of any kind here. Our greatest pests are mosquitos and fleas, which thrive well the year round. Now that we are connected with the rest of the world by cable we feel that we are a part of the mainland, as we get the important happenings of the world each day. Since annexation to the United States the people have divided politically into three parties, Republican, Democratic, and Home Rule (a sort of Royalistic party). The natives are divided among the three parties, but the Home Rule gets the majority of their votes. The natives are very much like their neighbors, rather unbalanced during campaign days. The Elders from Zion keep out of politics entirely, and are therefore free to act and to give advice to those of us who may become over-zealous, and through their zeal perchance step beyond the bounds of reason or good judgment. We are respected for the attitude we take by all parties, yet each party is anxious to secure our support, for our strength among the people is realized. We do not meet with the opposition now-a-days that is resorted to in some foreign lands, yet in early days many of the native Elders were imprisoned for preaching new revelation and Joseph Smith as a Prophet. This opposition was always the result of agitation by hired ministers.

As early as 1850, President Brigham Young's attention was directed, by the Spirit, to these Islands. Accordingly he called ten Elders to come here. They landed December 12, 1850. Brother George Q. Cannon was the youngest of the company, a mere boy. Soon after their arrival it was learned that there were but few whites here, and that nearly the entire population was a dark skinned race, resembling the American Indians very much in stature and physique. Most of the Elders soon decided that they would return to the mainland, and there, perhaps, resume their labors among the whites. Accordingly they wrote to Brother Cannon, who was upon one of the other Islands, of their intentions and desired him to accompany them, which he

utterly refused to do, remarking that if every other one of the company should decide to return he would remain, as it was shown to him through the power of God while he was praying one evening that there was a nation of pure Israel here ready to receive his testimony. In vision he saw a vast field, white unto harvest awaiting the sickle. Accordingly he and two other Elders remained, as it was shown to them through Brother Cannon that a great work was about to be accomplished among this people. He was given the language in a very short time, and was soon adding converts to the Church by the hundreds. People would come to him at night time and awaken him to go and baptize them, their faith was so strong. Soon other missionaries were sent to assist in the great work.

Our beloved President, Joseph F. Smith, was among some of those who came in those early days. He was only a boy between fifteen and sixteen years of age. He, too, received the language in a remarkably short time, and retains it to a marked degree even to this day. It is music to those who understand the language to hear him speak. His pronunciation is so nearly perfect. The Lord constantly blessed the work of the Elders until at the time Brother Cannon returned, in four years, there were upwards of four thousand members of the Church on the Islands, and the work has progressed from year to year. Missionaries have continued to come and return until many thousands of this branch of the house of Israel have been led into the waters of baptism, and many thousands have had the Holy Priesthood conferred upon them.

Notwithstanding many devastating sicknesses and plagues have swept over these Islands as a flood on many occasions during the last fifty years, not sparing the Saints in their ravages, we still number 6,800 souls, among whom are some very influential men and women who are devoted to the cause of truth. Many of these have gathered with the Saints in Zion, and have received their blessings in the house of the Lord, and also done a great work for their kindred. We have a branch of the Church organized in nearly every village in the group. Each branch is presided over by a native Elder with two counselors. We have fifty-three of these branches, forty-five Sunday schools, twenty-nine Young Men's Mutual Improvement associations, thirty-three Relief societies and two Primary associations, all well attended and doing a good work.

The mission is divided into nine conferences with an Elder from Zion presiding over each, and with other Elders from Zion as his aids. We have thirteen Elders at present spending all their time among the people looking after the branches, setting them in order and teaching those holding the Priesthood their duties, which of its self is no small task, owing to the many environments and social evils among and surrounding the Saints. Therefore, our special efforts are put forth in looking after the members, as most of the converts are made by the people, and those who join the Church are very anxious to have their kindred enjoy the same blessings that they have experienced. A more liberal, kind-hearted and hospitable people can hardly be found than the Hawaiians. They take naturally to the Gospel and exhibit great faith in the promises made by the Lord unto their forefathers concerning them and their seed after them. Their faith is simple and childlike, and calls

forth the admiration of all good men. True they are given to many weaknesses through their fallen state, and the curse under which they are laboring; yet they are very forgiving in their natures, and are as a rule quick to repent of the wrongs committed, which is of itself a very redeeming quality. To labor among them is to love them. The better we know them and the more we learn of their ways and good desires, the more love and sympathy we have for them; and each time we would sit in judgment upon them or weigh their virtues we are forced through justice to mark them up "a notch higher" each time. It is true they have a dark skin and many loathsome ways; yet, with us, those are lost sight of to a very great degree by their many redeeming qualities, which calls out our sympathy the more for them. We look upon them as descendants of Lehi, and their forefathers as some of those who joined Hagoth, the Nephite shipbuilder, who set sail with his fleet to the north, and part of his vessels were lost. Their ships becoming disabled in storms, they no doubt drifted in the ocean current and were carried by the trade winds to these Islands, as the natural current of the ocean is from the mouth of the Columbia river to these Islands. In proof of this, huge logs are washed ashore here from the coasts of America every year. Besides these natural facts they have a tradition that their forefathers came from the east. Samoans and the Maori people of New Zealand both claim their ancestry from Hawaii. Many of the old Israelitish customs are to be found among them, all dating back of the advent of the Bible among them as may be readily seen in their legends. Most of those who have had their Patriarchal blessings are of Manasseh, while Ephraim is also sprinkled among them. We feel that they have been favored of the Lord in being brought across the great waters to this beautiful little spot, where the soft rays of the sun give us perpetual summer, so evenly tempered by the trade winds, making the days neither hot nor cold as the seasons come and go, also in having the Gospel come to them so early in this dispensation. They also had the joy of meeting President Cannon fifty years after he had opened the door of life to them through the power of our Master, as Brother Cannon came and took part in our jubilee, when we celebrated the fiftieth anniversary of the arrival of the first Latter-day Saint missionaries, December 12, 1900. We all appreciate this very much, as President Cannon departed this life soon after his second visit. While here he bore his testimony in the Hawaiian tongue to many of his old converts, that the Gospel he delivered to them fifty years ago was the same unchangeable Gospel, and he had come to bear his last testimony to them of its truth.

Besides our spiritual interests we have a sugar plantation owned by the Church which was bought in 1864 as a place to which to gather the people who were without homes, where they could be given employment and be taught the habits of industry; also to make the mission self-sustaining. We are pleased to report that the mission is self-sustaining, and the plantation is in a good, thrifty condition to-day. The plantation is the headquarters of the mission and the manager is the president of the mission, hence he has the oversight of both the temporal and spiritual departments of the mission. It is therefore necessary to have an assistant manager, a store keeper, a time keeper, a book keeper who is also clerk of the mission, a school teacher, and a general mechanic. These are all Elders from Zion with special qualifications

for their work. Besides we have eight sisters from Zion who have charge of the domestic affairs at headquarters, also of the Primary school, Primary associations, Relief societies and Improvement meetings. We all aim to get an understanding of the language of the people, so we can the better appeal to their understanding, while they are learning to use the English language. We find they can get a correct understanding of the Gospel only when taught to them in their own tongue. We have at present twenty-one Elders and eight sisters from Zion, besides a number of native Elders in the mission all working energetically. Our methods of preaching are much the same as those followed by the stakes of Zion. More time is spent with the members than with the non-members, and we feel in duty bound to look after them first. However, the others are not lost sight of. We feel that the work is progressing; not as we would like, but as well as we can well expect. We also feel that we are especially favored of the Lord in becoming the instruments in His hands in assisting to bring some of His chosen seed to the way of life. Our prayers go out to all the world that all who are honest at heart may hear and obey the truth.

DECLARATION OF TRUTH—ITS RESULTS.

BY THE LATE PRESIDENT GEORGE Q. CANNON.

Among the interesting items of foreign news received by the last steamer, we see a brief allusion to some disturbances that have occurred lately in Copenhagen, Denmark, in consequence of the preaching of the "Mormons." What the troubles have been we have not been able to ascertain from any of the eastern papers, and, as our files of the Millennial Star did not come to hand by the last mail, we have no means of ascertaining the truth or falsity of the report. In noticing this brief account of the effects produced by the presence of the Elders with their message in Denmark, we were forcibly reminded of the words of Jesus to His disciples—"Think not that I am come to send peace on earth; I come not to send peace, but a sword"—and their applicability to the revelation of His truth, both in former and in latter days. The truth of this saying is corroborated by the history of Jesus' mission on the earth. The promulgation of His truth, both by Him and His disciples, had the effect that He said it would—it did set a man at variance against his father, the daughter against her mother, and made deadly foes of those who were connected by the nearest and dearest ties of consanguinity and friendship. And these effects not only followed the spread of the doctrines of Christ while He was on earth, but they also followed their spread under the administration of His disciples. And they not only followed their spread under the administration of His disciples in ancient days, but the same effects also follow the dissemination of these principles in modern times; and they always will follow them, so long as Satan has any power over the hearts of the children of men. "Mormonism" has been very much objected to by a great many, because it produces such division and disturbance wherever it has been preached; but, as we have said, these were the peculiar effects of the preaching of the Gospel in ancient days; and did not these same effects accompany

the preaching of this system in the present age, we should have very good reason for doubting its divine authenticity.

It seems strange that a system replete with so much love, and characterized by so many evidences of divinity as that taught by Jesus, should be productive of such results. And it is no less strange that men will, in utter contempt of the vast and accumulative amount of evidence which always has accompanied the Gospel, be found committing extravagancies, which, if committed by others toward any other system, or towards any other people than the believers in the Gospel, would call from them the most unqualified condemnation. If we had not an abundance of evidence of the truth of this in the Scriptures, we have an abundance of it afforded in the history of the preaching of the Gospel in these days. If the Jews could have witnessed a people taking a course towards any other sect or system such as they took towards the Savior and His disciples, there can be no doubt but they would have been loud in their condemnation of it. They would have pronounced it illiberal and cruel, and their sympathies would have been enlisted on the side of the persecuted. But, when a system emanating from the Deity and brought to earth by His Son, was introduced in their midst, they lost all sense of propriety, and seemed no longer to have the slightest idea of justice or right—they were ready to proceed to any lengths to destroy and annihilate the hated doctrine and its believers.

The conduct of the Jews towards the Gospel and its propagators in ancient days has its parallel at the present time in the treatment of the "Mormons," or the Latter-day Saints, and their doctrines, by those who have no predilections for the truth. Were they to witness the actions they themselves are guilty of, practiced by others towards any other people than the "Mormons," they would be loud in their protestations against such unhallowed persecutions and oppressions, and they would recognize it as their bounden duty to oppose them. What is there about "Mormonism," its dissemination or its practice, so much worse than other systems, that there should be such a disturbance created wherever it is preached? Why such a whirlwind of persecution—such a disposition on the part of many to go to every extreme to arrest its progress? They say "Mormonism" is a delusion—is it the only delusion? It will be found that a great many of the principles which are embodied in "Mormonism" are believed in and practiced by other people, and yet they do not have to contend with the opposition the "Mormons" have. Truth has ever met with opposition; but that opposition is intensified when the principles of truth are embodied in a system of salvation, such as was taught by Jesus when He was upon the earth, and as revealed by Him from the heavens in these last days.

Jesus knew, perfectly well, what effect the rejection of truth would have on the human mind. He knew that, if obedience to the Gospel would produce love, peace and goodwill to all, its rejection must leave the person rejecting it a prey to hatred, strife and blood-thirstiness. He knew that obedience to the Gospel would implant in the human breast a desire to save, while its rejection would produce the opposite feeling—a desire to destroy. He perfectly understood the operations of the two spirits—the spirit of light and the spirit of darkness—and that the rejection and decrease of one was sure to be accom-

panied by the encouragement and increase of the other, and, therefore, He could, with perfect assurance, say, that His teachings would be followed by variance and division. Men imagine that, because these effects follow the preaching of the Gospel by the Latter-day Saints, they must of necessity be deceivers; whereas, instead of such things being an evidence of an incorrect doctrine, they are a strong evidence to the contrary. While the Gospel of Jesus causes variance to spring up between those who reject and those who obey it, yet it causes peace, unity and every good feeling to increase in the breasts of those who listen to its precepts. The believers in the Gospel should not be condemned for the troubles and disturbances which its preachings occasion; for the fault is not in them nor in the principles preached, but in the people, who will not obey them. Paul, though accused of being a "seditious and pestilent fellow," because disturbances attended his preaching, was not to blame for these evils. His doctrine was pure, and calculated, if men would hearken to it, to produce the contrary effect. Neither are the Latter-day Saints culpable for the disturbances which attend, as in the days of Paul, their preaching of the Gospel. "Mormonism," as it is vulgarly called, is not the cause of it; for, if its influence is watched, it will be apparent that it produces entirely different results—instead of men being made quarrelsome and turbulant by its influence, they are made peaceable and united. Though "Mormonism" may be despised and spoken lightly of, yet, take it from the earth, and there is not another system extant, taught by man, in the operations of which we can behold the verification of the Savior's words. There is not another system that is organized after the pattern of the Church instituted by Him; neither is there another system that proves, by the results that follow its preaching, that it is, in reality, the same system of salvation revealed by God to His Son Jesus Christ, and taught by Him to the children of men, as the medium through which to obtain eternal happiness and exaltation.

[NOTE.—The foregoing article was written by President Cannon when a young man, in charge of the Californian mission and editor of the *Western Standard*. Although nearly fifty years have passed since that time, the article is as pertinent as the day when it was penned, and the subject as timely.—EDITOR].

MIDDLESBRO' IMPROVEMENT ASSOCIATION.

ON the 5th of April, our second conversazione was held in the Cleveland Hall, Middlesbro', under the auspices of the Mutual Improvement association. There were about two hundred persons present, many of whom were strangers and investigators. Games were placed at various parts of the hall, and a program was arranged, consisting of songs, by our friends, Messrs. David John Jones, tenor; J. Richard Wilde, banjo soloist; Albert E. Burton, humorist; The Linthorpe Quartett; Miss Lizzie Humphries, contralto; Mr. Broder, pianist, and Master Leslie Bird, which was greatly appreciated. The amount realized was £5 16s., £2 of this amount being handed over to the Sunday school. The remainder will be used in the purchase of reference books for the Mutual Improvement association. In an adjoining room supper was served, which was enjoyed immensely. President Albert W. B. Bird and his associates are deserving of praise for their energy in making the affair a complete success.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 14, 1904.

EDITORIAL.

GOD'S WORK WILL PREVAIL.

In the present era of opposition, of slander, of persecution, the Latter-day Saint has a testimony of the divinity of the work in which he is engaged that is to him incontrovertible evidence. His assurance and his strength are found in the Savior's own words, as quoted at the head of this issue of The Star. Yet the very means that are taken by the enemies of truth to destroy the work of the Lord are being used by Him as a means of promulgating His Gospel.

Twice within the past week have attempts been made in London to break up our meetings; once on Thursday evening, the 7th inst., when a howling mob of two hundred persons surrounded our headquarters during the progress of the regular cottage meeting and threw stones at the door. The other time was at the Finsbury Hall meeting, on Sunday night. Although opposition meetings were held outside the latter place, within there was perfect order and the immense audience that had been gathered by the sensational reports of the press listened to such a statement of the plan of life and salvation as they had never heard before. Many were interested and accepted the "Mormon" literature and remained to talk of the truths that had been presented.

It is the same way across the ocean. The present conditions, which will separate the chaff from the wheat, will also mark a time of ingathering from the world. From the banks of the distant Columbia river comes the following: "Since the beginning of the investigation of the Smoot case, at Washington, D.C., our halls have been filled as they never were before, and our street meetings have grown until multitudes come out to hear us, where there were but few before. Reporters take down our discourses, and are running after us for interviews in every place that we go, and generally they report us correctly. The press in the great Northwest is, in the main, sufficiently friendly to us to seek information about the "Mormons" and their principles from us instead of from our enemies. This is a great departure from the way in which they have treated us in former days."

The most rabid tales of horror that are to be found in the columns of the daily newspapers are without the shadow of foundation. Sensations attract readers and sell papers. It is an era of "yellow" journalism, and men who are able to make money with their pens can do so very easily by lying about an unpopular cause. The very conditions that they state to exist are impossible

in any civilized country that is crossed and recrossed by railways, with daily press mostly in the hands of those who are not of our faith, with a majority of the population of Salt Lake City non-Mormons. Many in the United States would indeed be very glad if such a condition of affairs as has been portrayed could be found; for then they would have a justifiable and proper reason for wiping "Mormonism" from the face of the earth. In every case where there has been an impartial investigation, the Latter-day Saints have been acquitted of any wrong doing. But the washing of Pilate's hands did not free him from complicity in the tragedy that was enacted on Calvary, and the declaration of President Martin Van Buren, "Your cause is just, but I can do nothing for you," will not free the government from its share in the murder, the outrage, the robbery, the drivings, the slanders to which the Saints have been subjected for more than seventy years.

The very fact that we are persecuted and despised is in itself a healthful sign. The devil does not trouble himself about a sleeping church, nor does he care to awaken a sleeping Saint. The farther individuals and churches and communities depart from the plain, practical Gospel of the Lord Jesus Christ, the better is Satan satisfied, and the more rapidly will his interests advance. When the Latter-day Saints become a popular people, and the great world desires to fraternize with us, then, indeed, will it be time for us to stop and carefully examine the ground upon which we stand, for between the true Church and the powers of this world there can be no fellowship. The warning to God's people has always been, "Come out from among them and be ye separate."

The Gospel of Jesus Christ teaches us that it is better to endure wrong than to do wrong. It is not our province to strike back. "Vengeance is mine; I will repay, saith the Lord;" and for every word that is spoken, every line that is written, every deed that is done to retard the work of the Lord, to crush God's people and bring to naught His purposes there will come a day of reckoning. It will be when the dead, small and great, stand before God. Then, when man-made doctrines and schemes of religion are forever done away with, and truth eternal is triumphant, God will vindicate His work and His plans; and to Him, we, as His children, are glad to leave the issue, knowing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

COUNSEL ON ABSTAINING FROM PORK.

When the Word of Wisdom was originally given to the Saints it was by way of counsel, not as a commandment, to see if men would voluntarily deny themselves in hope of ultimate benefit. When the people as a rule failed to heed the advice of the servants of the Lord, the Word of Wisdom, as given in section 89 of the Doctrine and Covenants, became a commandment by the voice of revelation, for God will have a chosen people, a peculiar people, and this commandment is given with a promise for the temporal salvation of the Saints. This promise is sufficiently great and desirable to be worth striving for by every man and woman upon the face of the earth. It is, "And all Saints who remember to keep and do these sayings, walking in obedience to the com-

mandments, shall receive health in their navel, and marrow in their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

From time to time the Lord has revealed through the prophets that which it is desirable for man to avoid in the way of food and drink, and while we are not absolutely commanded to refrain from the use of these things as yet, the very source from which the counsel comes, and our knowledge of what is for our highest good should prompt implicit obedience. One of the Saints makes inquiry upon the subject as follows: "In the editorial 'The Seventh-day Fallacy,' in THE STAR, March 24th 1904, you refer to sermons of Presidents Brigham Young and George Q. Cannon, in which these brethren speak in regard to the use of meat and pork. . . . I am inclined to think that many Saints are ignorant as to the Church views regarding pork, and a few details in connection with the Word of Wisdom. I, for one, am interested to have farther information on the subject."

In a sermon, delivered April 6, 1868 (Journal of Discourses, vol. xii, p. 192), President Young says: "A thorough reformation is needed in regard to our eating and drinking, and on this point I will express myself freely, and shall be glad if the people will hear and obey. If the people were willing to receive the true knowledge from heaven in regard to their diet, they would cease eating swine's flesh. I know this as well as Moses knew it, and without putting it in a code of commandments. When I tell you that it is the will of the Lord to cease eating swine's flesh, very likely someone will tell you that it is the will of the Lord to stop eating beef and mutton, and another that it is the will of the Lord to stop eating fowl and fish until the minds of the people become bewildered, so that they know not how to decide between right and wrong, between truth and error."

On the following day (see Journal of Discourses, vol. xii, p. 221) Elder George Q. Cannon said: "We are told and very plainly too, that hot drinks—tea, coffee, chocolate, cocoa and all drinks of this kind are not good for man. We are also told that alcoholic drinks are not good, and that tobacco when either smoked or chewed is an evil. We are told that swine's flesh is not good, and that we should dispense with it; and we are told that flesh of any kind is not suitable for man in the summer time, and should be eaten sparingly in the winter. The question then arises in the minds of a great many people, 'What, then, are we to eat if we drop swine's flesh and eat very little beef and mutton, and cannot drink tea or coffee, why, dear me, we shall starve to death?' In conversation with one of the brethren the other day, he remarked, 'The diet of the poor is principally bread and meat, and if they dispense with meat they will be reduced to very hard fare.' I reasoned with him on the subject, and before we had got through I believe that I convinced him that other articles of food could be raised more cheaply and in greater variety than the flesh of animals."

This is the counsel of the servants of the Lord. Circumstances, surroundings, occupation have all to be considered in rightly selecting the food that we eat. We have the option of obeying or rejecting the advice that is given, but

we should always remember that "To him that knoweth to do good and doeth it not, to him it is sin."

W. M. W.

THE address of the headquarters of the Liverpool conference has been changed from 13 London Road, to 39 Alma Street, Blackburn, Lancashire.

BY carefully studying the instructions which were sent out some time ago, conference presidents and clerks will observe that quarterly reports are no longer required; in their places semi-annual reports should be forwarded to the Liverpool office, June 30th and December 31st.

ARRIVALS.—The following Elders arrived in Liverpool ex s.s. *Cretic*, Saturday, April 9th, 1904. For Great Britain—Nephi Anderson, Brigham City; Walter G. Paul and William L. Porter, Rexburg, Idaho; Luther S. Foss, Farmington; Frank C. Taylor, John Marlow Taylor and Avern R. Poulton, Salt Lake City. For Scandinavia—Lars P. C. Nielsen, Ammon, Idaho; Soren P. Sorensen, Benjamin; Daniel Anderson, Moroni; Christian P. Larsen, Centerfield; Charles H. Norberg, Salt Lake City; George C. Sorensen, Mount Pleasant; Andrew Andreason, Mink Creek; Nichols Jorgensen, Hyrum; James C. Jensen, Chester; Oscar J. Barrett, Mendon. For Switzerland—William A. Hart, Raymond, Alta, Canada; George C. Steiner, Rexburg, Idaho. For Germany—William H. Crook, Smoot, Wyoming. For Netherlands—Henry Noorder and Jans Tingen, Ogden.

APPOINTMENTS.—The Elders who arrived in Liverpool on April 9th, 1904, have been assigned to labor as follows: Avern R. Poulton and William L. Porter, Birmingham; Frank C. Taylor, Grimsby; John Marlow Taylor and Walter G. Paul, Newcastle; Luther S. Foss, Nottingham.

Elder Joseph H. Brinton is appointed president of the Liverpool conference, vice Elder Joseph S. Clark, Jr., released.

RELEASES.—Elders Charles H. West, of the London conference, and Charles L. M. Milne, of Leeds conference, are honorably released to return home April 21st, per s.s. *Cretic*.

TRANSFER.—Elder James Thomas is transferred from Birmingham to the Welsh conference.

THE Nottingham semi-annual conference will be held in The Mechanics' Lecture Hall, Burton Street, Nottingham, on Sunday, April 17th; services at 10:30 a.m., and 2:30 and 6 p.m. A free entertainment will be given on Saturday evening, April 16th, at 7:30 p.m., at Cobden Hall, Peasley street, Nottingham.

THE semi-annual Leeds conference will meet at the Temperance Hall, Chapel Street, off Leeds Road, Bradford, on Sunday, April 24th, 1904; services at 10:30 a.m., and 2 and 6 p.m. Miss Nannie Tout will be present and sing at

all the services. The local Priesthood meeting will be held on Saturday evening, April 23rd, at 7:30, and the Council meeting of the Elders on Saturday afternoon at 1 o'clock.

NOTES FROM THE MISSION FIELD.

A WELL attended district meeting was held in the Airdrie branch of the Scottish conference, Sunday, April 10th. Many friends and investigators were present.

THE work in the Netherlands mission for the month of March shows special activity so far as the French part of the mission is concerned. Twenty-four cottage meetings have been held, mostly in Belgium, where the progress is very encouraging. In Holland it is expected soon to open up new fields in the cities of Haarlem and Leyden, where the Elders have not yet labored.

IN the British mission for the month of March there were distributed an average of 776 tracts and 19.5 books per Elder, and the average number of Gospel conversations was 44. There were 146 out-door meetings held, and there were 37 baptisms. In some places opposition is interfering slightly with street preaching, but by the attention that is drawn to the Latter-day Saints through the attacks of ministers and of the press, many sincere investigators are being found, and a marked increase in membership seems probable as a direct result of persecution.

THE LIVERPOOL CONFERENCE.

THE semi-annual Liverpool conference met at Blackburn, Sunday, April 10th, 1904. There were present, President Heber J. Grant, of the European mission; President Joseph S. Clark, Jr., of the Liverpool conference; all of the Elders connected with the Liverpool office, and all of the missionaries of the Liverpool conference. There was a very large attendance of Saints and friends. As there are at present but three Saints residing in Blackburn, the gathering showed the eagerness of the people to listen to the words of life, and that neither distance nor inclemency of the weather could interfere with their determination to come to conference.

After the regular opening exercises and the administration of the sacrament, President Grant stated that Elder Joseph S. Clark, Jr., had been honorably released, and that another name would be presented as president of the conference when the authorities were sustained. President Clark then presented the names of the general and conference authorities, who were unanimously sustained. Elder Joseph H. Brinton was chosen as president of the Liverpool conference. President Clark briefly spoke of the pleasure that he had experienced in his mission. Elder Wayment bore testimony that the Gospel had been restored through the instrumentality of the Prophet Joseph Smith. Elder Jesse B. Higgs, of the Liverpool office, dwelt upon the principle of obedience as the only means by which a testimony was received, and spoke of the effects

of the Gospel upon those who accept it. He urged upon all faithfulness to the principles of the Gospel which they have espoused. Elder Wallace Calder took for his subject humility as a characteristic of the true Latter-day Saint.

President Grant spoke upon the blessings resulting from the acceptance of the Gospel and the living of its teachings. Through the influence of the Holy Spirit men are transformed and become better, purer, nobler; this is the fruit of the Spirit. No man who possesses the Spirit of the Gospel, and obeys the laws of God will apostatize. His faith will not be shaken by the wave of persecution that is spreading over the country. He becomes constantly better; to him religion is everything. Individuals must gain this testimony for themselves. The speaker bore a powerful testimony as to the blameless lives and spotless character, the industry and integrity of the Latter-day Saints.

In the afternoon the first speaker was Elder Nephi Anderson, who has recently arrived to take the associate editorship of THE MILLENNIAL STAR. He brought to the Saints greetings from some of those who in the past have labored among them. Elder Walter M. Wolfe, associate editor of THE MILLENNIAL STAR, bore a testimony of the truthfulness of the Gospel and of its effect upon the lives of all who obeyed it. Elder Joseph H. Brinton spoke upon the first principles of the Gospel.

President Grant took for his theme the Gospel of Jesus Christ, as it is believed, taught and lived by the Latter-day Saints. First making a plea for impartial judgment of the present scurrilous articles in the press, that these may be weighed upon their merits, and asking that his audience remember that the newspaper have refused to publish any reply, or any statement of our side, he considered the Articles of Faith one by one. He recommended their careful study in connection with the Bible, proving that each was fully in accord with Holy Writ and bearing testimony from his personal experience that the same gifts and powers that were enjoyed by the Apostolic Church are enjoyed to-day by the Church of Christ.

President Joseph S. Clark, Jr., was the first speaker at the evening meeting. He compared the condition of the world to-day with that which existed in the time of the Savior. Then it was the wise men of the world, those who were versed in law, theology and philosophy, who refused to recognize Jesus as the Messiah, because He did not correspond with their preconceived ideas. To-day men are unwilling to learn the things of God by the Spirit of God. They depend upon the spirit of man. The Holy Spirit is cultivated by obedience to the commandments of God. To obtain eternal life we must obey and do for ourselves all that it is possible for us to do. God will do the rest. Elder Robert L. Anderson, of the Liverpool office, stated that the principles of "Mormonism" that are preached at this conference are the same that are preached wherever the Saints are. The great peculiarity in "Mormonism" is its belief in direct revelation. God has never had a people on the earth with whom He has not been in direct communication. By uniting with the Church persons do not benefit the Elders. We ask none to join the Church; the request to be baptized must come from the investigator. We simply do our duty by declaring the Gospel, the responsibility rests with those who hear it.

President Grant occupied the remainder of the time in explaining and de-

monstrating the truth of the last six Articles of Faith. From his own personal knowledge the gifts of healing, of tongues and of their interpretation, and of prophecy are with the Church of Christ to-day. The Articles of Faith themselves are a witness as to the fact that the Mormons are a law-abiding people, and that they mind their own business. The divine authenticity of the Book of Mormon may be proved by incontrovertible evidence if men will accept the testimony that would be accepted in courts of law. The present storm of opposition and persecution need not alarm the people of God, for His word is sure, and His Church will endure and out of the trials of the present lasting good will come. In conclusion President Grant asked the blessings of the Lord upon those who were present that His spirit might convince them of the truth of what they had heard and lead them to accept the Gospel of life and salvation.

During the services solos were rendered by Sister Ada Turner, Edith Grant and Carrie Byce, and by Elder James Thomas. The regular Council meeting of the Elders was held on Saturday afternoon, April 9th. Encouraging reports were received from all parts of the conference.

THOMAS J. BROUGH, Clerk of Conference.

DISTRICT MEETING IN DUBLIN.

ON Sunday, April 3rd, a district meeting was held in Dublin, at the hall on Lower Sackville Street. There was a large attendance, Saints and Elders coming from as great a distance as Belfast in order to be present. At 10:30 the regular fast and testimony meeting was held. Saints and Elders arose with marked promptness, and expressed their feelings with reference to the great Latter-day work. A brother from Cork, who has not been privileged to meet in one of our worshiping assemblies for eighteen months, bore a strong testimony to the truthfulness of the Gospel, and expressed a desire that some Elders be sent to labor in that southern city where he and his family are the only representatives of our faith. Whether or not his hopes will be realized remains a question to be answered by those in authority. His desire, however, should merit our consideration.

At the afternoon meeting the local authorities and traveling Elders were presented to the Saints for acceptance or rejection. Fred. Baker, W. Youkstetter and Charles Harlacker, the presidency of the branch; Minnie Baker, the secretary, Edwin Cox, Ed. M. Rowe and Henry Heinle, the superintendency of the Sunday school, were unaninously sustained in their offices. The evening service was indeed successful. Among the forty-three present, were sixteen investigators, some of whom heard the Gospel message for the first time from the lips of those having authority to preach the word. A good spirit prevailed at all of the meetings.

Thursday evening following the above date witnessed the baptism of three more honest persons who have had the courage to accept the truth and to enter the fold by the door. We recognize the fact that we are few in number, but we believe the ground work has been laid in this city for the building of a large and enduring branch of the Church.

ACTIVITY AND HAPPINESS.

BY EDWIN F. PARRY, FORMERLY OF THE PRESIDENCY OF THE BRITISH MISSION.

HAVING been invited by President Heber J. Grant to write for the STAR, I do so with pleasure. While engaged as a missionary in Great Britain a few years ago I contributed regularly to this magazine, but since returning to my home I have been and am still employed with other labors. I have not, however, forgotten the Saints of Great Britain, with many of whom I had the pleasure of becoming personally acquainted while sojourning in their midst. I became much attached to the Saints, and still remember them and love them; and often think about them; and it gives me a great deal of pleasure and satisfaction to reflect upon the happy times spent among them—in their meetings, their conferences, and their social gatherings—and the joy I experienced generally in my missionary duties in their midst.

As my mind now turns to that period in my life I cannot resist the thought that comes to me, and that frequently came to me while in the mission field: that the Gospel works a wonderful change for the better in everyone who accepts it with his whole heart. The Scriptures very aptly liken the initiation of converts into the fold of Christ to a new birth and to the beginning of a new life. Mankind do enter upon a new life when they are brought to a knowledge of the truth and accept it in their hearts. Usually the Gospel finds them in darkness as to many of the objects or purposes of their mission upon earth. They have been taught, perhaps, from their youth up to live a good moral life, to observe the rituals of their creed, and leave the rest to the Lord, or to their spiritual advisers, the clergy. I well remember meeting in that land some professed teachers of religion who persisted in advancing the doctrine that it was a useless folly for anyone to try and do something towards saving himself—that the Lord had done it all and that everything man might attempt to do would only be offering an indignity to Him. Such teachers, of course, do not understand the grace of God. Their doctrines will never satisfy the sonl that is hungering after righteousness. Such a passive existence as these teachings would lead to is not congenial to happiness in one who lives an active life. He knows that happiness consists in doing something—not only in doing something for himself but also for his fellow-man. And this is the real secret of happiness in this life. Unless a man is making progress in developing the God-given attributes of his being he cannot feel satisfied, and no progress or advancement can be made without effort—without labors—and it requires continued activity to make satisfactory progress.

When an honest seeker after truth hears and accepts the Gospel of Christ his mind becomes enlightened, and he sees that there is much to do in life; he sees a mission before him that is worthy of his greatest efforts. His ambition is awakened to the task, and he finds that there is a great and grand object to strive for throughout life. Before this enlightenment came to him he could not see much that he in his humble condition could do or live for, but now it is different. The whole world, he discovers is in the same darkness as that from which he has just passed, and his love for his fellows, which the Gospel brings, inspires him to diligence in seeking to enlighten mankind; and what

greater mission can anyone perform than that of bringing souls to Christ? And in what better manner can one improve his own spiritual nature than by laboring to enlighten his fellows? It is an holy and an unselfish desire that prompts one to labor for the good of others, and by obeying this prompting, selfishness is overcome; and by thus bringing into subjection one of our evil tendencies, an important object of life is accomplished.

Now, the question I am endeavoring to lead each one of my readers to ask himself is this: Am I possessed of a love for mankind and a desire to bring about righteousness in the earth, and am I doing all I can to this end?

If you have this love, and are active in such labors, you possess the spirit of the Gospel, and I am sure that you are happy and that you are satisfied with the work of God. My observation and experience convince me that people who are active in the work of the Lord do not often go astray, neither do they become dissatisfied and lose the Spirit of the Lord.

The Gospel of Christ is a Gospel of activity—of work; and as long as we keep active in the service of the Lord we have no room in our souls for doubts and misgivings; our testimony of the truth of the Gospel is being constantly confirmed and strengthened; our knowledge becomes extended, our minds broadened and our hearts enlarged.

NEVER DESPAIR.

Fight your way on through each storm and privation;
Make of each barrier a power to uplift;
E'en as the vine in its dark desolation
Throws out its arms to each bright sunny rift,
Making a ladder of weed and of bush,
Up which to heaven it may struggle and push.

Fight your way on through each grief and each burden;
Sweet are the blossoms which patience unfolds;
Time in its archives guards safely thy guerdon;
Tighten thy tendrils which faith sweetly holds.
Dark through the day be, and darker the night,
Never a darkness but yielded to light!

KATHARINE H. TERRY.

DIED.

COTTENHAM.—At Winwick, March 19th, 1904, Sister Sarah Jane Cottenham, in the 78th year of her age.

CONTENTS:

The Hawaiian Mission 225
Declaration of Truth—Its Results ... 229
Middlesboro' Improvement Association 231
Editorials:
God's Work Will Prevail 232
Counsel on Abstaining from Pork... 233
Editorial Notes 235
Arrivals and Appointments 235
Releases and Transfer 235
Notes from the Mission Field 236
The Liverpool Conference 236
District Meeting in Dublin 238
Activity and Happiness... 239
Poetry: Never Despair 240

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